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TERMS.

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reby respectfully requested to accept, each, of a general agency for the Christian Inteld remit subscriptions.

DOCTRINAL.

THE CNEIDA & TROY REVIVAS.

[Concluded from page 137.]
It appears, indeed, to have been a com

non practice at their conference and description, the prayer respecting Col. A. G. Mappa, though this is one which speaks ersons present on the occasion are pubhich prove, 'that Mr. Perkins has not, his Bunker Hill Contest, exaggerated In a letter to the Rev. Nathaniel S. Smith, who made the prayer now nder consideration, the writer says :

Sir, I shall state facts that you will not eny-1st, that on the 23d ult. in the town of Trenton, at the house of the Rev. Olier Wetmore, the pastor of the Presbyteian Church in that place, in public conference and prayer meeting, you exhorted a large assembly to name and distinguish individuals, "as they do in Utica," and wrestle with God for their conviction, and fterwards named an individual whose oary head had been whitened with three ore and ten years, and who has long een a professor of the christian religion, enstant and regular in his attendance at evotion; of whom, and his house, the virlous poor, the widow, and fatherless canot speak without tears of gratitude; whose oral example and precept have contributd more than that of any other man to preerve the town and village in which he reides, from those excesses of tavern hauntg, profanity, and licentiousness of many scriptions, which disgrace many towns and villages. Against such a man you prayer, named, and distinguished him, and called "on God smite that wicked man, that hardened sinner that wicked man, that hardened sinner, who never prays, that stubborn rebel, that self-righteous Pharisee, who stands on an eminence and has embraced a lie, and is leading multitudes that entrench themselves behind him, down to hell. O God, send trouble, anguish, and affliction into his bed chamthis night, shake his house over him, and cause him to tremble; God Almighty shake him over hell!" '-Bunker Hill Con-

test, pp. 80, 81. The horror which one feels for such language in prayer to God, is changed, however, into unmingled indignation, when we earn that all this is regarded, at least by the leaders, merely as a cunning device, impose on the ignorant and inexperienc-When Mr. Beman first began to inculcate the 'revival views' of 'the prayer of faith,' we are told, that,

The avowal of this doctrine occasiond much perplexity and uneasiness among hat portion of the church members, who still remained rational and orthodox. One of them, Mrs. Brower, sent a request to Vm. M. Bliss, Esquire, an elder of the hurch, to call upon her, and explain the He complied, and after she had marked how unscriptural and how conrary to reason it was, he assented to the opriety of her observations; but said hat it was supported simply for the purose of creating a revival; and for that eason solicited her to manifest no oppotion to it.'-Brief Account, p. 28.

As another means of effecting their obt, the fomenters of these excitements ly much on what are called 'inquiry cetings' and 'anxious meetings.' Speakof Finney, Mr. Perkins says :

When he enters a place to get up a

ses of a broken law, the horrors of the pit, tion and dismay in the minds of those who attend the meetings. Those whose minds Twenty-five cents cach, will be allowed to are under the dominion of credulity and

implicit faith, and who expect religion to come upon them in horrible feelings and great convictions, are soon brought down. In the latter part of these meetings, the cept that confected of new subscribers, for a first year's subscription.

No subscription will be discontinued, expet at the discretion of the publisher, until to give up his soul to God? question is put generally, "Who wishes to be prayed for to-night, or who is willing

Many will be found ready to answer in the affirmative, few will be found to negative such a question at such a time. Those who wish to be prayed for, or express a willingness to give up their souls to God, must then kneel. In one of these meetings, after getting several small girls on publisher, and forwarded by man must be the street of postage.

All ministers of this denomination, in cludded States, of regular standing, are giving up their hearts to God, their doom be sealed forever," and some of would them did get up, and he then looked up and said "that he then beheld the angels of God sealing their eternal doom, and that they had sealed it with a great broad seal, and it was laid up not to be opened till the last judgment, and would then be opened and they be doomed to endless woe." -Bunker Hill Contest, p. 57.

Ager this description we were not a litprayer meetings to mention individuals by the many in their prayers, and call down fire not generally as hard and outrageous in from heaven on them and their families, if these meetings as some of the young thethey continued their opposition to the 'great ological students, who have become his work.' We shall give but one case of this followers, and endeavor to ape his style and manner.'

'The next step in course, in these "reblumes; premising only that affidavits of vivals," is to establish what are termed "anxious meetings." Their name would ished in the Letter to the Presbytery, seem to denote them to be meetings for those, who are anxious for their souls' salvation. The object of these meetings this prayer, but has come short in their is, to ascertain who are anxious about their spiritual and eternal welfare, to know who have obtained hopes, and to bring hope to asked Mr. Goodell repeatedly to leave the the convicted and distressed.

'The prayers and exhortations are somewhat similar to those of the meetings of inquiry. In most cases, in anxious meetings, the saints and sinners are separated ings, the saints and sinners are separated the room and said, come out, old woman, and occupy different rooms, when they I am concerned about your soul too. Mr. can be had.

'They are generally, if not always held in the night. The room is darkened, so that persons can only see to walk and discover each other, and the reign of univer-sal silence is interrupted only by now and which was published in the Intelligencer of then a dolorous groan from different parts of the room. The leader or leaders tread softly about as they proceed, whispering to he house of public worship, and the ordi-ances of Christ, and that with apparent tions, such as "do you love God?" "do you love the Lord Jesus Christ ?" " have you made your peace with God?" "or do you wish to do so ?" "have you got a hope ?" or some other question of this nature, with now and then an interrogation, "don't you think God is here?" "don't you feel awful ?" One was asked, "well Mr. P. ,what do you think ?" God knows my thoughts, said Mr. P.—"I know that; and an air of greater solemnity and thoughts of I." No, sir, said Mr. P., you can-fulness has spread itself over the commuhave lifted up your voice to God in public not know my thoughts. "It will not do,

> Questions are generally put in a low whisper, and, if any one answers aloud, he is requested to speak low.

> 'In some of these meetings a lad was interrogated, but being intimidated, and fearing he should not answer properly or to satisfaction, was silent. He was forthwith named, and the saints were called upon to pray for Joseph Pride, and prayers were offered for Joseph Pride, that he might be delivered of a dumb devil.'-Bunker Hill Contest, pp, 58, 59.

The authors of the Narrative are not entirely satisfied with these accounts; though, as usual, they dare not deny any of the material and express statements, but content themselves with remarking, that one, 'would suppose from this description of these meetings, that going into them was like going into the sepulchres of the dead.' It seems to have escaped the attention of these gentlemen, that the communications of their own friends, published in the Narrative, corroborate and establish every thing which Mr. Perkins has advanced on this view of the subject .-In commenting on what they consider the happy effect of these meetings, they say, a death-like stillness' reigned, a 'solemn awe, such as I never before witnessed; sometimes there would be a burst of feeling in groans and loud weeping;' 'a number fell, and some were unable to go from the place till morning;' compelled to remain in some instances agonizing in prayer till almost the breaking of day.

If all these efforts fail, they have still another, which, as it has often been resorted to in other places, claims special notice They 'creep into houses, and by availing themselves of seasons of sick- the bad effects, immediate and remote, of hey are free for all of every age, sect, mittee say in their Narrative; 'Now what sumptuous reliance on supposed divine immittee say in the Appendix to their Narrative and Mr. Smith done? pulses, importanent interference in the af-

the Presbytery. The first is of

'Nancy Post, who, being duly sworn, saith that she belongs to the Unitarien Church in Trenton, and that she was visited by the Rev. Messrs. Smith, Clarry, Goodel; and in the course of half an hour's conversation, they told me repeatedly that I denied the Bible, and that I denied Jesus Christ; that I trembled and quaked sus Christ; that I trembled and quaked every time I looked into the Bible; and said "you do not love God—unless you aroused the public curiosity, and great repent you will go to nell." Mr. Smith numbers flocked to hear him. The eneto make such observations; to which he replied, he had a commission from God.' -Letter to the Presbytery, p. 18.

In another deposition Elizabeth Parker

'That in the month of May, 1826, while attending her daughter, Mrs. Johnson (now deceased) in her last sickness, in a very low stage of consumption, a Mr. Goodell, said to be under the support of the Western Education Society, and was then said to be itinerating, and assisting the Ray. Mr. Wetmore in the height of the "revival," followed Mrs. Johnson's father-in-law into the house, and pressed himself into the room where she lay, and awoke Mrs. Johnson by some alarming representations of the condition of one just leaving the world. Mrs. Johnson having previously lieard of Mr. Smith's prayer or Col. Mappa, and many other attacks on other individuals, had requested that none of the young ministers or itinerants should be permitted to approach her.-I room. He said to me, I shall not be hurried out of the room by you, I shall take my own time for it-I am concerned about her soul; and soon stepped out of and Mrs. Thomson were both Unitarians. -Ibid, p. 19.

[Here follows an account of Beman's dis-

But enough, and some may think; too much of this disgusting recital. With respect to the immediate effects of these awakenings, we hope and believe, that some of them have been salutary and good. Persons before wholly indifferent to religion have been induced to attend to the subject; the profine and the scoffer have in many cases been reformed, at least for a time; for the moment more regard has been paid to some of the outward means of religion, and some of its outward acts, nity. We do not find in these accounts, nor in the accounts we have read of other similar excitements, many well attested instances even of a temporary reformation in persons addicted to any of the open and gross vices, excepting profanity, and indif-ference to religion. We have often been in the midst of these revivals, and have directed our inquiries to this point; and yet we are hardly able to refer to a single instance of a real and permanent reformation, at such seasons, of a man habitually guilty of avarice, intemperance, or sensuality. The truth is, that the general statements asserting the frequency of such reformations, which are often made by the friends of this mode of propagating religion, are without foundation; and are adapted to leave an impression that is de-ceptive and false. Excitements like those which we have described, may have some good results, but reformation of the kind just mentioned are not of this number .-Besides, as to the permanency of what is really good in these religious commotions, much cannot be said, much must not be expected. Mr. Beman himself asserted, that in a revival, which took place in Troy in 1816, 'there were but about eighty re ceived into the church, and of that number forty were now under church censure.'-It is proper, however, to observe that his accusers maintain, that on this subject, as on almost every other which he touched, he has been guilty of misrepresentation .-Be this as it may, it is perfectly well understood, that these excitements in all cases die away; and the coldress and deadness of feeling which ensue even in the best men, bear a very exact proportion to

the previous fervor and elevation. After the foregoing details, it cannot be necessary for us to dwell for a moment on

'The thunders of Sinai, the flaming cur- They have gone into none of the meetings fairs of others, and outrages on decency of the Unitarians, to enter the lists of con- and order disgracing religion, leading to is soon to be the dividing line between the and all the epithets of lamentation and despair, are put in requisition by the most consummate skill, to produce constermation. They have not entered the instruction of the epithets of lamentation and despair, are put in requisition by the most tered their private dwellings, to proselyte all injury. The following passage from them.' We are sorry to be under the necessity of pointing out so glaring an inac-curacy in a statement so material to their though the description may be perhaps a justification; and for this purpose must little overwrought, we have no reason to name they may be called, will become uintroduce the substance of two depositions doubt its general correctness. At any rate nited in promoting revivals of religion, and furnished by Mr. Perkins in his Letter to it should be considered, that this is not the in diffusing the blessings of the gospel testimony of Unitarians, or 'Socinians,' as some still have the meanness to miscall them, but of a part of Mr. Beman's church and congregation, who are as Orthodox as he is; nay, who make it one of their principal charges against him, that he has swerved not a little from the Westminster Confession of Faith.

> observed, that he knew the heart of a per- mies of revelation rejoiced that an opporson in the house better than he did him- tvnity was offered them to throw their reself. The person told him he had no right proaches upon it with some color of propriety, as represented through so falsifying a medium, and listened to him with sincere delight. Those who possessed either taste or information, felt themselves iusulted by the supposition, that their minds could either be gratified by the oratory, or their understandings influenced by the reasonings, of this ignorant ranter. Real picty was afflicted to witness the destruction he was dealing upon its cause .-The growing discontent of the church and congregation was manifested by numbers forsaking their usual place of worship, and frequenting those of other denominations. Infidelity and profanity no longer sought their secret dens, but stalked openly and without disguise through the streets : and even children, learning the blasphemous fanguage of Mr. Finney, would repeat and Accesint, p. 20.

> > revivals in his own peculiar manner, though we fear, some may think that he has forgotten the gravity and seriousness of the 'The monstrous impositions and unac-

countable chimeras that have been palm-

ed upon mankind in their secular, as well as spiritual concerns, should be a standing admonition "to try the spirits," and contend for the free exercise of reason in all the concerns of life How often have the credulous been egregiously imposed upon in their worldly concerns by those who pretend to have wonderful discoveries and illuminations, and who deal in mysteries. How many otherwise sensible and discreet men have, by artful and designing imposters, carrying in their hand the mysterious and wonderful divining rod, been led to expend their substance and time in searching for golden treasures, or Kidd's money, in the bowels of the earth, to the neglect of the slow but sure method which consists in a diligent cultivation of its surface. - Every 'plain farmer,' especially if he "dealt much in horses," will recollect that not many years since a mysterious skill was said to be discovered, called the "called skill," and a new era was proclaimed in the manner of taming and subduing wild and refractory colts and horses: It was declared that the wildest and most ungovernable could be brought, from a state of nature and opposition, to a state of complete subjection, in one hour by that skill; and if universal "faith" by that skill; and if universal "faith" down your grey hairs with sorrow to the could be inspired, not a single refractory grave." Saturday Evening Post. horse would remain in the land. Pedestrians and equestrians were multiplied astonishingly, and were on the alert in every direction, to accomplish the good work .-Some may have the curiosity to inquire what was the process that produced such a wonderful change? It will be remembered, that, the halter being on, the poor animal must be blindfolded, his ears stopped, and something given him to nauseate his stomach; he must then he turned rapidly on a circle till he has lost all sense and instinct, and become completely bewildered, amazed, and astounded, and, if able to stand or walk at all, would only grope about for a while in the most wretched and abject condition .- Some farmers had faith, and some had not; and those who had, found that when the physical effects of the operation were over, and the poor animal gradually became fit for any iseful employment, he would, by degrees, sink back into his original state of nature. and this great discovery, which promised to effect such a mysterious change, instantly as it were, was, after a sufficient trial, laid aside—and the good old way of preseving the animal's senses, and "trainng him up in the way he should go," and inducing him, by kind arts, to yield a cheerful obedience, has come into general use again with all practical farmers.'-Letter to the Presbytery, pp. 9-11.

We have purposely confined ourselves to a consideration of what has been done "nen he enters a place to get up a ness, or affliction, or of the absence of these excesses, remarking only, as we in Troy and Oneida County, reserving for those members of the family who would be pass, that time as yet has unfolded but a future number a discussion of the whole 188, styled "meetings of inquiry," noc- most likely to detect their arts, and chas- small part of them; division and estrange- subject of REVIVALS, a subject which is mal, and in various parts of the towns. tise their impertinence, they are able not ment of families, a neglect and contempt growing every day more and more importances are at a respect to the towns. hese are the foundations on which he unfrequently to act with considerable suc- of the social duties, the ascendency of tant and interesting. Referring to the milds the superstructure of his "revivals." cess on the minds of the rest. The commen of coarse and vulgar minds, a pre- Bunker Hill Contest, the orthogonal state of the commen of coarse and vulgar minds, a pre-

We may from this pamphlet see what yet for our sakes became poor, that we through his poverty might become rich, by whatever among all nations, by casting their silver and their gold into the treasury of the Lord. All who are not actuated by this spirit, whether called Christian or Pagan, Papist or Protestant, Jew or Mahomedan, will unite in opposing these benevolent designs. Between these unnumbered hosts a mighty battle is yet to be fought. God, in his providence, is hastening the hour of decision. All the noise of the enemy now heard, compared with what will ere long be heard, is no more than the murmurs of the gentle rill, compared with the roar of the mighty cataract. Narrative, p. 87.
We are no alarmists. We are not apt

to see a tempest brewing in 'every speck of vapor that discolors the atmosphere .-But we do believe that the revolting scenes which it has been our painful duty to disclose in this review, will be acted over in many other places, before the community are thoroughly awake to the pernicious tendency of the principles and policy of men high in favor. Meanwhile the opposition which has been made to this work of God,' as it has been profanely called. by many Calvinists on the spot, and the alarm that has been expressed by many leading Calvinists at a distance, particularly in the letters of Dr. Nettleton and Dr. Beecher, augur well. They show that the more wary and discerning of that party are beginning to open their eyes .-Probably, when we have laid open our emblazon it at the public corners. Brief views on this subject, it will be found, that we do not agree in many respects with with the last mentioned gentleman; but The 'plain farmer' gives his views of there is one admonition contained in his the character and moral influence of these letter, which we can adopt, though it is expressed too strongly, and betrays something too much like panic. We are on the confines of universal misrule and moral desolation, and no time is to be lost in forestalling and holding public sentiment correctly, before the mass shall be put in motion by fierce winds, before which nothing can stand, and behind which, when they have swept over the land, nothing will remain.'

SOCIAL HINTS.

When I see a young man, the nature of whose business imperiously demands all his attention, loitering about public houses, spending his time and money, and what is of as much if not more consequence, his respectable standing in society, then I say to myself, if he does not "tack ship he will be on a lee shore, and consequently at mong the breakers."

When I see young married persons launching out into great extravagancies, beyond what their pecuniary affairs will admit, then I say to myself, you had better "haul aft, and run closer to the wind, or you will soon have to make a loosing stretch to get to windward again."

When I see parents indulging their children in every thing their little fancies prompt them to desire after, then I say to myself, your children will soon be your masters, and it is very probable, should they come to years of maturity, they will be cause of trouble to you in your old age, and by their improper conduct, "bring

WEEMS SENTENCE.

The following are the remarks of His Honor Judge Thatcher in passing sentence on Rev. George " George F. Weems-After a full and

patient hearing, you have been convicted by Juries of your county, of two Larce-nies, one of which is of an aggravated character. In the course of your several trials, you have had all that freedom in conducting your defence, which the humanity of the law, and our forms of practice allow to persons in your unfortunate situation; and all that remains for me, is to profounce on you, the sentence, which the law has prescribed, as the punishment for your crimes. It will fall upon you heavily-for you will be separated from the walks of that society, of which you have rendered yourself unworthy; from the friends who once took an interest in you; and will be consigned to the society of convicted felons. Your offences have been committed against great light-they have been rendered exceedingly aggravated by the fact, that they were committed by you, under the character of an assumed sanctity, and even while you pretended to be a Teacher of our Holy Religion : and your plunder has been devoted to gratify your evil lusts. Say not now, as you once did, that "religion is all delusion; but rather confess the retributions of a just Providence even in this world-for it is the order of Providence, as well as of Society; that punishment and misery should follow transgressions. May the fruit of your feelings be to awaken you to sincere repentance: Its waters though bitter are most salutary; and if this should be the effect of your punishment, you may yet have reason to rejoice, even in what you now regard as your greatest shame."

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THE INTELLIGENCER.

SPEAKING THE TRUTH IN LOVE PAUL. GARDINER, FRIDAY, SEPTEMBER 7.

SABBATH SCHOOLS. We are in favor of every thing that is good, let it originate with, or be conducted by, whom it may; and opposed to all abuses, wherever they exist. Sabbath Schools, if properly conducted, we consider highly important to the moral and religious interests of the rising generation; but if made the mere engines of sectarian aggrandisement, we look upon them as unprofitable and injurious. They originated in England; and at the time of their first establishment were designed by their liberal and benevolent founders, to afford the numerous laboring children, in manufacturing disdricts, destitute of other means of instruction, an opportunity to obtain some scientific and nroral knowledge that might serve the purposes of mature life. They were soon found to be useful and became popular-multiplying in different parts of the kingdom and extending into America and other foreign countries. But no sooner had their popularity increased according to the deserts of usefulness and beneficence, than sectarism, which is always ready to turn whatever is popular to its own account, and to assume every appearance of benevolence, began to introduce its own unhallowed influence among them and modelled them into nurseries of party faith. The original character, like the first magnanimous design of Sabbath Schools, is now, it is to be teared, nearly lost. Instead of being established upon the broad, generous, and undisputed principles of christianity, designed to afford the poor and destitute, the means of profitable instruction, they are now, especially in this country, become, in too many cases, the mere engines of party proselytism and supported chiefly as the means of insuring the increase and perpetuity of the sect that controls them.

It is, indeed, to be lamented that few or no plans of real public utility-especially those of a literary, moral or religious charactercan be originated or put into operation, without being immediately seized upon and overcome by certain sectarians, in order that they may be made to turn to their own party benefit. In this way the streams of pure benevolence become polluted by those who stand watchfully rendy to bring every thing into subjection to their ambitious designs, and instead of imparting health and fertility in their course, produce a sickly and distracting influence among the community, Thus it is with Sabbath Schools. The really catholic designs of those who first introduced them, have been contracted by their modern directors, who encourage, establish and support them only as the means of bending the innocent and unsuspecting minds of the rising generation to the ponderous and enslaving yoke of a self-styled orthodoxy. Hardly a limitarian paper comes into our hands in which we do not find much said in favour of Subbath schools, as "the last hope" of making ticularly of late, a strong leaning to trinitafuture generations believe in the absurdities of the orthodox creed; directing where and how they should be got up; how they should be supported;-who should be employed as teachers in them; -what books should be used therein; -- and proposing certain questions pattern, which should be propounded to, and does not make christianity answerable for facts are enough to show, that it is not the object to encourage free inquiry and to secure a benefit to children; but to enlist them early in favour of the ambitious plans of the sects which patronize them.

We are aware, and do not much wonder, that many of our friends, witnessing the abuses which have been and still are practised among the different Sabbath Schools established throughout the land, are opposed to them. But we must confess, that we are in favor of Sabbath School instruction, whenever it is conducted in a proper manner. We once had the charge, for a considerable time, of a large Sabbath School, in the interesting exercises of which we took not a little pleasure, and found from personal knowledge the good effects of it among the children that attended it. It was not conducted upon party principles-though some of the more officious ones desired and labored to have it otherwise :- it was broad, -generous,--free. The bible was committed to memory; sacred history was studied; devotional hymns were learned and good sound practical maxims inculcated. Wherever schools can be established upon such principles, we shall always be in favour of them, and shall ever delight to encourage and patronise them. We wish there were more such than there are. It may be difficult to obtain them in many places, we know: because the orthodox and other limitarians have already established their Sabbath Schools in almost every town and school district throughout the country, and given them the almost indelible stamp of sectarism. But against such plans, an effort strong & persevering, should be made by all liberal citizens to produce a reform in the schools-to change their sectarian, for a more catholic, character. Let such a change be demanded resolutely; and if it be not effected, let the liberal class

their contributions from them, and proceed to organize schools upon more broad and generous principles. This is the only way to correct the evil existing in relation to the improper management of Sabbath Schools, and we exhort every liberal parent to use all his influence to do away every thing of a party character in the existing schools, or to establish other ones more in accordance with the spirit and temper of christianity.

BIBLICAL CRITICISM. A writer in the New York Olive Branch says, that according to the true meaning of the ancieut Hebrew lan-, guage, the text in Isaiah ix. 6 .-- "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful Counsellor," should have been translated-" Unto us a child was born, unto us a son was given and the government hath been upon his shoulder: and his name was called," &c. He thinks that the person described in the text was King Hezekiah. He sapports his statement by an appeal to the original language, and by quoting many passages in which the words here rendered--"is born--is given-shall be, -- and shall be called," are translated in our English Bibles, (and, that as he contends, with more correctness) " was bornwas given-hath been and was called;" instances of which may be found in Gen. iv. 26; Acts vii. 20; Numb. xxvi. 62; Josh. xxiv. 33; Matt, xiv. 11; Rom. xvi. 2; Gen. xxxviii. 29, 30, and others. In all these texts, he says, the words, which in Isaiab ix. 6 are rendered in the present and future tenses, are translated in our received version in the preterite or past tense. - If this be correct, it is obvious that the above text has for a long time been come and worship bepressed into a support of the doctrine of the fore thee, O Lord, trinity when, in fact, it has no allusion whatever to Jesus Christ. The writer is so confident, that what he says about the reading of the text is true, that he challenges the "Clergy in the United States, and the learned throughout the world" to show the error of the state-

THE ANTIDOTE. We have been in some measure disappointed in the character of the Antidote :- Not but what there is a great deal of good and interesting matter in that paper,-but we had thought, that the editor paper,—but we had thought, that the editor have mercy on all," in contending for the truth of the Christian Rom. xi. 32. system in opposition to Deism, was to occupy ground common to all denominations of christians-and surely there is common ground enough where they may all unite against the enemy-without urging any disputable points, and involving their truth with that of the word of God. We had no doubt but that he might do this successfully; and therefore we wished, as we still do wish, him a triumphant success in his main design. We are not deists. We are firmly, and from principle, Christians, as decidedly and warmly as is the respected Editor of the Antidote. But we have noticed in a number of his papers, parrianism and the doctrine of endless punishment-sentiments in which, as he knows, all christians do not unite,-and have discovered a disposition to stake the truth of the Bible on the truth of those disputed doctrines. The editor has, it is true, an undoubted right with answers cut and dried to the proper to take what course he chooses-provided he committed to memory by the scholars. These what christians do not believe,-but we very much, and honestly, doubt whether he will meet with great success in convincing unbelievers that the Bible is true, by contending for the truth of those doctrines as being taught in it. They have, undoubtedly, been the means of making many deists. We doubt known unto us the whether they ever convinced any one of the truth of the Scriptures. Such is our opinion, which we express frankly, and from a desire to see the Scriptures defended upon the most tenable and proper grounds, hoping that the editor of the Antidote will do justice to our motives and not call us infidels merely because we cannot believe that the Bible teaches some particular sentiments to which he may subscribe.

The editor of the Zion's Herald says, that his yoke fellow and bosom friend, the editor be that goeth forth of the Anti-Universalist, "in his desires to do good"-- [do not smile, gentle reader, Mr. Forbes is serious,] " has expressed his intention of removing his establishment to Boston," where it is thought, "he will find more friends," than he has in Providence. We rejoice that the good people of Providence have set their faces against that slanderous thing, and have resolved to drive it out of their respectable town; but, if we are not greatly mistaken in our opinions of the people of Boston, the Anti will find no "more friends" in that civil city than it could find in Providence. There may be a few bigots that will patronize it as the medium of giving vent to their rage and spleen against more rational and sober christians; but as long as it maintains its present character, it will have to travel from Dan to Beersheba before it can secure any friends among the decent and sensible part of society.

MR. COBE'S SERMON. We finish to day the publication of Rev. Mr. Cobb's DEDICATORY SERMON. Our readers will, no doubt, be John vi. 37.

of the community take their children and pleased to be put in possession of it. It is indeed worth reading, regarding and preser-

ORIGINAL COMMUNICATIONS.

THE LIMITARIAN BIBLE. MR. EDITOR :- There is an article go ing the rounds among the calvinistic, methodist and free-will baptist papers, called en all things into his the " Universalist Bible," which, as it has found its way into the Boston Recorder,

Zion's Herald, Morning Star, Christian Mirror, Waterville Intelligencer, &c. ought perhaps to receive some passing notice. In order that those papers and the public may see that the course adopted in that article may, by a just change of circumstances, be no advantage to limitarianism, I take the liberty to send you a communication, which, however unpleasant it may sometimes be to meet others on their own ground and turn their own weapons against themselves, I hope you will do me and others the favor to insert in your columns. Its design is to show how the "LIMITARIAN BIBLE," contradicts the BIBLIST. HOLY WORD OF GOD.

THE HOLY WORD OF GOD THE LIMITARIAN BIBLE.

"In thee and in thy "In thee and in thy seed shall all the famseed only a part of the families of the earth ilies of the earth be blessed." Gen. xxviii.

"All the ends of the "All the ends of the world shaff remember world shall not remember and turn unand turn unto the Lord; and all the kinto the Lord : and but dreds of the nations a few of the kindreds of the nations shall shall worship before thee." Psalms, xxii. worship before him.

rebel against him, and

"All nations whom "All nations whom thou hast made shall God hath made, shall not come and worship before him; nor shall all glorify his name; and shell glorify thy name." Ps. 1xxxvi. 9. but a large part of all nations shall eternally

"The Lord is good to all; and his tender mercies are over all his works." Ps. cxlv.

"His mercy endar-eth forever." Psalms, "His mercy does not endure forever." exxxvi. 1-26. "For God bath con "For God hath con-

cluded them all in uncluded them all in unbelief that he might belief that he might have mercy on a part only, and damn the

"He does retain his "He retaineth not his anger forever, beanger forever, because be delighteth in vincause he delighteth in mercy." Micah, vii. dictive wrath," "Who gave himself

"We say he did or he did not give bimtestified in due time.'

1. Tim. ii. 6. self a ransom for all, just as either statement may serve our

convenience."
"If the Lord gave "And the ransoned of the Lord shall rehimself a ransom for turn and come to Ziall; it is not true that on with songs andevthe ransomed of the erlasting joys upon their heads; they Lord shall return and come to Zion with shall obtain joy and songs and everlasting joys upon their heads; gladness and and sighing shall flee away." Isa. xxxx. 10. or many of them shall obtain fire and brimstone, and sorrow and sighing shall

eternally remain. "I have sworn by "Unto God every knee shall not bow. myself, the word is gone out of my moath in righteousness, and nor shall everytongue swear that he has shall not return, That righteousness and unto me every knee strength in the Lord.' shall bow, and every tongue shall swear; shall say, in the Lord have I right.

courness & strength.

9, 10.

Isa. lv. 11.

I Tim, xi. 4.

xlvis 10

liii, 10.

Isa. liii, 11.

"And I, if I be lift

ed up from the earth,

Isa. xlv. 23, 24, "Ite bath not made known unto us such mystery of his will, a will as this; nor is according to his good it according to his pleasure, which he good pleasure. It is hath purposed in himnot his purpose to gather, nor will he self: That in the dispensation of the fulgather together in one all things in ness of times, he Christ: Many men might gather together in one all things in shall be out of Christ Christ, both which to all eternity." are in heaven and which are on earth, even in him." Eph. i.

"So shall my word "Ond will be dis appointed-frustrated. out of my mouth; it shall not return unto accomplish this good me void, but it shall pleasure,' but shall accomplish unto return him which I please, and it shall prosper in the thing whereto I sent it." Isa. lv. 11.

"God will not have "God will have all men to be saved." all men saved."

"He will not do al "My council shall stand, and I will do his pleasure. all my pleasure." Isa.

"The pleasure of "The pleasure of the Lord shall not the Lord shall pros-per in his hand." Isa. prosper in his hand."

"He shall see of the "He shall not see of the travail of his travail of his soul and soul. He shall not be satisfied." shall be satisfied."

"Christ will draw all men unto him;" will draw all men unto me." St. John, xii.

"Him that cometh "Or if all do come to me, I will in no

"All that the Father giveth me shall come to me: and him that cometh to me, I will in no wise cast

Christ."

shall

"Or if all do know the Lord, all shall not

"All die in Adam

but all shall not be

made alive in Christ:

"Or if all are made

alive in Christ, they shall not all be new

creatures; but many

shall remain the sam

[For the Christian Intelligencer.]

have life eternal."

"The Father loveth all things unto the the son, and bath givhand." St. John. iii.

"Every man may "No man can come or may not go to unto me except the Christ, according a Father which hath sent me draw him; he chooses. All shall not be taught of God. and I will raise him Every man therefore shall not have heard up at the last day. It it is written in the prophets-'And they shall all be taught of and learned of the Father; and, conse-God.' Every man, therefore, that hath heard, & hath learnquently, shall u ed of the Father, cometh unto me.John vi. 44. "They shall all

"All shall not know know me, from the the Lord from the least of them, unto least to the greatest; saith the Lord." Jer. xxxi. 34.

"And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom thou hast sent." John, xvii.

"As in Adam all

die, even so in Christ shall all be made alive." I Cor. xv. 22. "Therefore if any man be in Christ, he new creature;

old things are passed away, behold, all are become sinful and wretched things are become new." 2 Cor. v. 17. beings-as ever." TO BE CONTINUED.

blaspheme his name.' delivered on the 13th of June last, at the Ded "The Lord is not ication of the new Universalist Meetgood to all; nor are ing-house in Turner, Me. his tender mercies o-ver all his works,"

By SYLVANUS COBB.

A DISCOURSE

TEXT. "Not forsaking the assembling of ou selves together, as the manner of some is; and much the more, as ye see the day approaching." Hebrews, x, 25.

Concluded from page 138.

I think it requires no spirit of prophecy above the inspiration of the present appearance of things, together with a view of the past history of the world, to enable us to "see the day approaching" now, when a long-studied and deep-planned effort will be made by lovers of the popular inventions and traditions of men, to press down this our favored nation under ecclesiastical tyranny. The present state and appearance of things render it as necessathat we should not forsake the use of suitable means for the encouragement of one another and the advancement of the Redeemer's cause, as it was that those things should not be neglected in the apos tolic age.

Because a few of our patriotic fathers have met the torrent of violent abuse, stemmed the tide of persecution, and manfully labored in the cause of truth, until they have, by the favour of God, advanced it to a prosperous stand, shall we, their children, fold up our arms, and loll on the couch of indolence? Because the crackling of faggots, and the screeches of expiring victims of persecution, have died on our ears, shall we consider that human nature has undergone so important a hange, that there i currence of those horrible evils? If such a mistake becomes general, unless God works a miracle, which we have no reason to expect, to break the established connexion between cause and effect, woe be unto us, and especially to posterity! May we so conduct that when we have gone down to the house appointed for all living, it may be recorded in the memory of posterity, that we were faithful and active friends to the cause of truth and human happiness.

But the importance of Gospel instruction, for the benefit of which you will often assemble yourselves together, will appear in a more striking view, when some samples of it are presented before you. I have stated that the doctrine of the Gospel relates to the character of God, and to his purposes and designs. And one's purposes and doings are the strongest evidence concerning his character. Accordingly, though you may have heard much said, and that too by persons on whose veracity you have placed much reliance, in praise of a certain husband and father,-representing him to be a wise, benevolent, and provident father ;-yet if, by forming an acquaintance with his purposes and doings, you find that his plans aim not, and that his doings aim not at the good of his family, but rather at their hurt; all which you had heard said in his praise would be rendered powerless.

So let a professed preacher of the Gospel, in speaking on the character of God. employ ever so many excellent words; let him state to his hearers that God is infi- of the sentence. nitely benevolent, that he is good to all, and his tender mercies are over all his works, and that he desires the final happiness of all his rational creatures : and yet, apostle in the 11th chapter of the same if he holds forth, and succeeds in getting epistle. "But I would have you to know the people to believe, a doctrine, which that the head of every man is Christ, and represents that there is a large portion of the head of the woman is the man, and the human family for whom God never has the head of Christ is God." Here an imto Christ, they shall made and never will make any provision, portant likeness is implied between the sincerely designed for their salvation; and sense in which the man is the head of the only appear before sincerely designed for their salvation; and sense in which the man is the nead of Christ, and that when he punishes them for their trans-

then shall many of gressions, it shall never be intended for then shall many of glossociety them be cast out of their reformation and happiness, but for their endless growth in sin and misery; I his presence forever. say, let him succeed in getting his people The Father has to believe in such a doctrine, and all his given only a few to oratorical declamation about the benevo. lence of God, his goodness to all, and his desire for their final happiness, will be nu-"He hath not given

Words cannot change the nature of things. Tyranny is tyranny, and cruelty is cruelty, by whatever name man may choose to call it.

But the doctrine of the Gospel of Christ will show us that it is no abuse of the words -wisdom, goodness & benevolence, to apply them to God. That it is no abuse of language to say, that God desires the best good of all his creatures.

Very early did the Gospel communicate to fallen man, that although his sins subjected him to grievous punishment, ver God was his Father, and was steadily pursuing a plan for his welfare. Yes, on the very day in which man became "as the wretched infant, cast into the open field to the loathing of his person," he received an intimation from heaven of the Gospel salvation. It was contained in the declaration that the seed of the woman shall bruise the serpent's head.

Nothing but a settled osposition to the Gospel can refuse to admit the conclusion. that, as the bruising of a serpent's head effects his utter destruction, this declaration that the seed of the woman shall bruise the serpent's head, denotes the complete and total destruction of whatever the word serpent was intended to signify. And the occasion on which this emblematic service is introduced, requires the conclusion that it was designed to represent the root and cause of all evil.

The first pair then stood as the head and representatives of the human family. And the serpent was introduced into the sacred record, to represent the cause of that evil into which they had fallen. And the bruising of the serpent's head very plainly implies the deliverence of man, or of the human species,, of which the first pair stood representatives, from the evil into which they had fallen.

This sentiment is clearly expressed by Paul, in his epistle to the Hebrews .-"Forasmuch then as the children are partakers of flesh and blood, he also himsel likewise took part of the same, that thro' death he might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their lifetime subject to bondage."

The words devil and satan, which signify an adversary, and an impostor or ceiver, apply to those passions, and principles of corruption, whereby mankind are deceived, and fall into sin and death. Indeed whatever is reckoned an evil, whether natural or moral, may be justly termed an adversary, or enemy, as the words devil and satan properly signify. Hence death itself, though no one will suppose it a personal being, is personified, and called an enemy :- Thus, " And the last enemy that shall be destroyed is death." And it is addressed as a person, "O death, where is thy sting?"

As death is called an enemy, so may those principles of mortality and corruption which have "the power of death," or the power of bringing and holding men in death, be called an enemy, adversary, or

devil. The passage now under consideration, from the epistle to the Hebrews, teaches that, because the children were partakers of flesh and blood, it was necessary that Christ, to be a faithful High Priest, knowing how to be touched with the feelings of our infirmities, should partake of flesh and blood with us. And that through death was made perfect, and introduced into his glorious authority in the resurrection state, an authority in which he will prosecute his work, until all which is injurious to man, or in one comprehensive word, the devil or adversary shall be destroyed, and man shall be brought into a state of incorruption and glory.

This, Paul informs us, will be fulfilled in the resurrection of all men from the dead. He teaches that when the resurrection of all men from the dead. He teaches that when the resurrection is completed, then will be the ultimation of the Gospel plan, the full accomplishment of the Redeemer's work. Then men will be fixed and established in a state free from all evil, both natural and moral For when this corruptible shall have put on incorruption, then will the mind likewise be redeemed, and perfectly conformed to the divine will. For "then cometh the end, when he shall have delivered up the king dom to God, the Father," having subdued all things to himself. "And when all things shall be subdued unto him, then shall the Son also himself be subject to him that put all things under him, that God may be all in all.

Here we are taught that when all shall become subject to Christ, "then shall the Son also be subject to God the Father. The plain import of this is, that the human family will then be subject to Christ in the same spiritual and holy sense in which Christ is subject to God. Not to admit this, would destroy entirely the harmony

This important sense in which the harman creation will be subject to Christ, is

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What now, in the light of the Gospel, set the eye of faith behold? It sees a orld of rational creatures, redeemed from and death, headed by the lovely Prince peace, who himself is subject to the aust sovereign and parent of the universe. There shall be no more death, neither rrow nor crying, neither shall there be more pain." And never again shall more pain." refuse to love and honor their God

Such is the final state which the Gospel reals for the dying family of man. What the kindness of a father would have now to say, and perhaps difficult to predict. ovided for us, and secured to us, such inheritance? Is it not true, as I have gentlemen, that we entertain no fears, either What more could the most faithful and aftionate parent ask for the children of his ve. than God in his Gospel has engaged ctory, and tears wiped away from off all eir faces ?"

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I know that it is common for some to eny that God stands in relation to all men in the character of a Father, because this the indescribable and ceaseless torments of large portion of his rational creatures .-But such are found fighting, not only against the promises of the Gospel, but likewise against the spirit of the divine nents make it the duty of all to love and ender him filial service. The Son of God, who calls on mankind universally to eturn unto God, has never pointed out my other way for their coming unto him, but to come as wandering children unto their forsaken father. Therefore unless we admit the parental character of God, as he stands in relation to all his rational creatures, we must represent Jesus as calling on men to believe a lie, and to turn anto a God who is not in existence. For it be not a truth that we have all a Father in heaven, to call on us all to turn uno our Father in heaven, is to require us o come unto a being who existeth not .-May so profane a charge against the blessed Jesus, and other inspired servants of God who have extended the same calls and invitations to the children of men, never be heard from this sacred desk, nor within these consecrated walls, this day consecrated to the worship of that God, who is the Father of us all.

"But does not the sentiment now advanced do away the idea of all punishment for sin?" What! because the Father is the friend of his children, and will never fail to regard their welfare, can he never punish the disobedient? The Gospel of the parental and impartial goodness of God, admits the execution of all punishment which Jehovah has threatened. And whoever will not be satisfied with that .whoever wishes to hear the threatening of punishment inconsistent with the divine purpose which the Gospel reveals, will not be satisfied to worship together here for the purpose of imparting wisdom to the All-wise, or of informing him that alterations need to be made in the divine doctrines which he has revealed, beforethey can be safely communicated to the world No, you will assemble yourselves together that you may learn the revealed purpose of God, and be the means of disseminat-God as it shines through his word, and he warmth of your hearts will rise like clouds of incense to his throne, while you ontemplate the purpose of love which his Gospel reveals.

The concluding Address to the Society delivered entirely extempore, and is here

THE CHRONICLE.

- Be it our weekly task, To note the passing tidings of the times. GARDINER, FRIDAY, SEPTEMBER 7, 1827.

THE ELECTION. It will be the privilege of r fellow citizens of this state to say, on ver them for the next political year. This is to be supported. The writer says: privilege purchased for us by the blood of patriotic fathers, and on the proper exy and continuance of the free institutions of ur happy country. We hope that every citen will, on that day, remember the duty which he owes to himself, to the state and to osterity, and, if possible, go to the ballot oxes under a serious and dispassionate etermination to discharge it with an eye

ment upon his country's good. There is but one candidate presented for uch unanimity prevails in regard to the ly with that which follows:ction of our first executive officer. Being ected by the united suffrages of the whole as upon him, to be, in the language of Sul-

county, two lists of candidates are presented to the people ;-one nominated by the county convention, and the other by the concurrent votes of two citizen meetings-one held in Waterville, the other in Hallowell :- the former consisting of the Hon. Revel Williams, Hon. Joel Wellington and Edward Fuller Esq. and the other of the Hon. Sanford Kingsberry, Hon. Joshua Cushman and Nathan Cutler Esq. Which of these two tickets, or whether either will entirely prevail, it is impossible

ated, that the Gospel, which reveals the for the honor of the county or the interest of actions purposes of the Deity, presents a striking view his parental character? izens; and let whatever three of the above six be elected that may, we shall not be ado for the intellectual creation,—even shamed of Kennebec to see them next winat all moral darkness shall be removed ter occupying seats at the senate board as om their minds, "death swallowed up in the representatives of our good old county— " the heart of the state." It is not our duty, nor is it our disposition, to express our own personal preferences, even if we had any strong enes, as to the candidates above menimportant truth stands opposed to those important truth stands opposed to those men entitled to respect. If we have any amtioned. We do consider them all as gentlethe eternal pleasure of God to witness bition in the case, and may be allowed to express it, we anxiously hope that Kennebec will keep united. We do not mean that we wish always to see all the electors supporting the same men for office,-such a state of commandments. The divine command- things is not to be expected, if it be desirable; -but we do hope that the gentlemen elected, nonor God as their Father in heaven, and -whoever they may be,-will endeavor to preserve that good feeling and unanimity among themselves, which has hitherto obtained for our representatives in the senate and house, the home-spun name of "the Kennebec team." It has indeed generally been a powerful one, and obtained a credit for the county which we do not wish to see lost.

In these remarks we have no allusion whatever to any thing of a political, personal or local character. We speak from general principles, having, as we believe, only a sincere and strong desire to bee the best interests of the county and state promoted by the persons elected to our legislature.

The electors will, as we trust, go to the polls on Monday next, resolved to vote for those, and only those men whom, after mature and dispassionate comparisons, they shall believe to be the best calculated to secure the interests and to advance the honor. of our state and nation.

GENERAL ELECTION.

MONDAY, SEPTEMBER 10, 1827.

ENOCH LINCOLN.

KENNEBEC COUNTY. Three to be chosen. REUEL WILLIAMS, JOEL WELLINGTON, EDWARD FULLER, SANFORD KINGSBERY, NATHAN CUTLER.

FOR COUNTY TREASURER. JOSHUA GAGE.

NEW NOMINATIONS. Since our last we ing its light abroad. Here you will rev- have noticed, in addition to Hon. Samuel ward the end of a board near the chimney, erence and adore the perfect wisdom of Weston, the names of Samuel Eastman Esq. which either broke or gave way beneath her, of Strong, and Henry Warren Esq. of Palmyra, proposed as candidates for the senate from Somerset County to be supported at the approaching election. There is but one to be

> In the last Gazette of Maine, Robert Eastman and Noah Hinkley Esquires, are recommended as candidates for the senate from Cumberland County.

We have noticed but one indication of hostility to the re-election of Gov. Lincoln,in the public papers, and that is found in a communication inserted in the last Kennebec Journal. It will be perceived that it furnish-Monday next, whom they will have to reign es a very sufficient reason why he ought not

"It wont do to have Lincoln for governor; he wrote that awful wicked proclamashun, some ministers darsent read it; besides, he hant got no wife." reise of it are materially depending the pariunderstood.

SINGULAR PHENOMENON. We were about preparing a notice of the celestial phenomenon which appeared in the beavens on Tuesdao night of last week, when the Hallowell Gazette came to hand containing the following description of it, which we take the liberty to insert below. We will only add that e Chief Magistracy of the state-Hox. E- it was not our good fortune to behold the inon Lincoln,—who will probably receive teresting appearances of that night, but the about all the votes for Governor. It is a hap- description given of it by those of our neighy circumstance, as we conceive, that so bors who saw it, corresponds very exactly

"On the evening of Tuesday of last week, a ople, he will realize the responsibility that on presented itself in the northern part of the heavens. A broad and luminous appearand the Governor of the state, and not of tween nine and ten o'clock, which was met With regard to the election of senators, east. An effulgent arch was thus formed, by a similar stream of light from the southhere will, undoubtedly, be a greater division among the electors. In every county, expring one, (Oxford) there is a plurality of realis, which had been seen for several every county.

at in which Christ is appointed to be the ably, receive a respectable support. In this head of every man."

head of every man."

head of every man."

head of every man."

head of every man. The light of the Gospel, county, two lists of candidates are presented. how, the latter was undoubtedly only a new and singular form of the aurora borealis.

"In elder times, this phenomenon would have alarmed or gratified the superstitious feelings of whole nations. There is still a mysterious chord in our nature, which is touched by such strange and sublime phenomena. Visions of joy and unearthly loveliness float through the excited imagination, till cold philosophy' comes, and with its scientific explanations scatters the materials of our fanciful dreams in air, leaving 'not a wreck behind.'

The venerable Dr. Holyoke of Salem says he remembers seeing this phenomenon twice before; but he says that of Tuesday was much more magnificent than either of the others.

The following note has been banded us by a responsible person, with a request that we would give it an insertion in this paper. We cannot consent to insert any thing intended for a political effect: but when we are called upon for room to defend an individual, who is not a candidate for office, against unfavorable imputations, improperly and publicly preferred against him, we deem it our duty, in common justice, to comply with the demand.

The Editor of the Hallowell Gazette is particularly informed, that Col. Edward Wilhams has not for more than three months past, been either to the north, east or west of past, been either to the north, east or west of Augusta; and that he never has had the pleasure of being in the towns of Belgrade, Sidney or Rome. And further, Col. Williams has never subscribed or solicited subscriptions to any Jackson paper whatever; but is openly and decidedly opposed to Gen. Jackson, as a candidate for the Presidency.

GREECE. The powers of England, France humiliating.

CAMP MEETINGS. We understand that there is, or is to be, about this time a number of Camp Meetings so called, in the regions round about here. These are not military, but religious campaigns, and are held by the Methodists, we learn, in the woods. On these occasions, we are told "all hands turn out," leave their homes and their business, carry with them various apparatus, implements and provisions, pitch their tents in the forest, remain there day and night for the best part of a week, and—enjoy themselves, we The real design of them is, we understand, to make new proselytes. Aided by new and unusual scenery and many efforts from many powers, they generally meet with some success; indeed it would be discouraging if they did not.

heard it said, that there is to be a Camp Meeting somewhere in the back part of this town in the course of next week or the week after--we have not learned precisely which. We shall probably hear the particulars from Zion's Herald in some consequential account of great things having been done here without the knowledge of our citizens generally.

MELANCHOLY ACCIDENT. We understand that a Mrs. Wright, wife of Mr. — Wright, of Windows last in this County, was killed on Saturday last in a weekly last in the county. urday last in a very extraordinary manner.— She being in a chamber, the floor of which was laid with loose boards, approached towhen she fell in a perpendicular direction upon the handle of a churn that was stand- he should undertake to expose all the falseing on the hearth below, which entered the body and was forced by her weight into her Several articles are on file white. vitals! She survived but a very short time.

FIRE IN WINTHROP. On the night of last week a fire took place in Winthrop village, which consumed a Fulling mill, owned in part and occupied by Col. John May, a carding machine connected with it, a grist mill and shop &c. The whole loss is estimated at about \$4000. Col May was the principal sufferer, whose loss was from 15 to 18 hundted dollars. It is said there was no insurance upon the property. When insurances are so low and accessible as they now are, it is a pity that any person owning buildings &c. should not provide against the danger of

COMMENCEMENTS. The Commencement at Waterville College took place on Wednesday last week. A large number of persons were present to witness the interesting exercises of the occasion, among whom were the Governor and many other high official characters. Thirteen young gentlemen graduated and took their degrees

The Commencement at Bowdoin College, Brunswick, was held day before yesterday. Thirty two young gentlemen received degrees. We have not yet received a full account of the exercises and doings of that ocasion, but shall insert them in our next.

On Tuesday addresses were delivered, at the College, before the Maine Medical Society by Dr. Benjamin D. Bartlett of Bath, and before the Pecunean Society, by Charles Packard Esq. of Brunswick: and a Poem by William Cutter, A. M. of Portland. Performances were also had on the same day before the Athenean Society. Tuesday an Address was delivered by Hon. Judge Ware, of Portland, before the Phi Beta Kappa Society, and a Poem by Oliver W. B. Peabody Esq. of Exeter, N. H.

The Commencement at Cambridge Univer-

sity took place on the 29th ult. Owing to the indisposition of Rev. President Kirkland, the Rev. Dr. Ware presided on the occasion. 43 young gentlemen received the degree of A. B. and 10 that of A. M.

CENSURABLE SPORTS. We learn from the Brunswick Herald, that on the evening

military election, resolved to "go down and see, (or have a scrape with) the Indians," who had made an encampment a short distance from Brunswick village near the Androscoggin river. There arrived, the party amused themselves for some time in witnessing the Indians dance around the fire, the latter receiving from the visitors the fee usual in such cases. As the party broke up and were about returning, it was proposed by one or two of the company to return and commit violence on the camps. Some accordingly returned and forthwith set themselves about-not the savage, but the civilized work of destroying the humble wigwams of the unoffending Indians, most of whom were women and children. They effected their purpose by means of fire which was communicated to and consumed the camps.

The good citizens of Brunswick, feeling justly indignant at this outrage committed upon the defenceless sons of the forest, called a meeting forthwith and adopted measures to detect and bring to justice the depredators and to restore to the Indians the value of the loss they sustained. Four persons have been apprehended and bound for their appearance at the next term of the Court of Common Pleas for Cumberland County, each in the sum of

It was reported that an Indian child was lost during the affray—and supposed to have been destroyed by those who burnt up the wigwams. But such appears not to have been the fact, or if it was lost, it only strayed out of the way for the time being, for it was found shortly after,

MILITARY REVIEWS. We understand that the Commander in Chief, accompanied by and Russia have entered into a treaty for the Adjutant General Cony, and Hon. John Rugpurpose of effecting the pacification of Greece. gles and Edward Williams Esq. his Aids de The terms which they propose to the con- Camp, will review in person, during this and tending powers are, that Greece shall have a a part of next month, the troops in Waldo, government of her own, but subject to the Hancock, Penobscot, Somerset, and Oxford Ottoman Porte, -- that she shall pay an annual counties. The first regiment which the Govtribute to the Turks, but that the latter shall ernor will review, will be assembled in Belnot molest the former. The terms may be fast on the 19th inst. It is said that the sevadvantageous to Greece, considering her eral Regiments within the Brigade of Gen. present signation, but are, after all, somewhat Russell of Farmington, will assemble together in brigade to be reviewed by the Commander in Chief. It is to be hoped that the effect of the Governor's tour may be, as it is probably intended to be, the means of reviving the military spirit which seems to have been considerably depressed of late.

> ITEMS. "Rev. Mr. Weems" has been sentenced to four years hard labor in the state's prison at Charlestown. The sentence of the Judge will be found on our first page.

A public dinner has been recently given to Com. Porter in New Orleans.

The papers say that a man in N. York lost his leg a short time since on board a vessel, by its being caught between the windlass and a bite of the rope, and that it was taken off so suddenly that he did not know it. He took up his leg with much astonishment and walked off with it with perfect indifference.

There are six ex-governors now living in N. Hampshire, viz. Gov. Gilman, Gov. Smith, Gov. Plumer, Gov. Bell, Gov. Morrill and Gov. Woodbury. Gov. Pierce is the present Chief Magistrate.

TO READERS AND CORRESPONDENTS.

A respected correspondent has sent us a communication detecting and exposing a number of the lies circulated through the medium of the Anti-Universalist. Fie,--Let it lie on,--the public are aware of its character. It can injure no cause but that it espouses. Our friend would have his hands full if

Several articles are on file which we shall find room for as soon as possible.

MARRIED,

In Boston, Arthur McLellan Esq. of Portland to In Boston, Arthur McLellan Esq. of Portland to Mrs. Nancy D. Wells. In Livermore, by Rev. George Bates, Mr. Richard Aldrich of Freeport, to Miss Deborah Briggs of the former place.

DIED.

In Palermo, on Monday morning last, Mrs. SA-BAH EASTMAN, wife of Thomas Eastman Eq. aged 55. By the death of this excellent woman, her be-reaved family have met with a loss altogether irre-parable; and society will long mourn the exit of one of its most useful and amiable members. In Havanna, Capt. Cromwell Aldrich, formerly

In New Haven, (Conn.) Hezekiah Wyman Esq. of Bath, aged 56.
In Bath, Col. John Waldron of Bover, (N. H.)

TO STONE MASONS. OWNERS OF STONE QUARRIES, AND DEALERS IN

LUMBER.

DROPOSA LS will be received until the 25th in-A stant, by the United States Agent at Augusta, (Maine,) for the delivery on the land of the United States at this place of such quantities of granite as States at this place of such quantities of granite as may be required for the erection of an Arsenal and other public buildings. The proposals to state the price per cubic foot for laying the stone in good lime mortar, pointed outside the walls, and also for separately furnishing the stone on the public ground. The price per superfiical foot for Window Caps, Sills, Door Steps, and other hammered stone, to be stated separately. The exterior of the walls above the ground to be laid in horizontal courses of from ten to sixteen inches in height. The walls to be from the ground to be laid in horizontal courses of from ten to sixteen inches in height. The walls to be from two to three feet in thickness. The proposals may express the price per foot where the contractor only furnishes the materials, and also the price per foot where the materials and work are to be paid for after being measured in the walls.

Separate proposals will also be received for furnishing such quantities of Timber, Plank, Boards, Scantling, &c. which may be required in the erection of said Buildings.—stating the price per thousand foot, inch measure.

All proposals to be post paid and addressed to the United States Agent, at the Post Office, Augusta, Maine.

Augusta, September 3, 1827. 36...3t.

MARINE JOURNAL.

PORT OF GARDINER.

FRIDAY, August 24. Arrived, Schrs. Four-Friends, Nickerson, Dennis, Three-Sisters, Kimball, Salem,
Palastine, Lancaster, Providence,
Sloop Eliza-&-Nancy, Robinson, Falmouth Sloop Globe, Crapo, Providence.

SUNDAY, August 26, Arrived, Sloop Escort, Wilson, Boston. Monnar, August 27

Schr. Cicero, Wicks, Boston, Sailed,
Schrs. Henry, Nichols, Providence,
Four-Friends, Nickerson, Dennis,
Sloops Mechanic, Lombard Sandwich,
Mary-Ann, Phiney, do.

FRIDAY, August 31.

THURSDAY, August 30.

Arrived.
Schrs. Oaklands, Tarbox, Boston,
Worromontogus, Wait, do.
Primrose, Wyman, Providence.
Sloops Relief, Philbrook, Salem. Rainbow, Brewer, 1ps Wich.

Arrived.

Arrived.

Sloops Betsey, Phiney, Sandwich.
Commet, Swift, do.
Caroline, Sherman, New-Bedford.
Maria, Nickerson, do.
Sailed.

Schr. Tritor, Hamlie, Falmouth. Salome, Bliss, Boston.

SATURDAY, Septenber 1 Sailed,

Schrs. Eliza-&-Nancy, Robinson. Patmouth. Cicero, Wicks, do. WEDNESDAY, September 5

WEDNESDAY,
Arrived,
Schrs. Betsey, Perry, Sandwich.
Hero, Kumball, Salem.
Superb, Wait, Bath.
Sloops Deborah, Swift, Sandwich.
Experiment, Perry, do.
Liberty, do. do.

CHINA ACADEMY.

THE Fall term in this Institution will commence on the second Monday in September next. J. C. WASHBURN, See'y. China, August 31, 1827.

HOUSE AND LAND FOR SALE.

THE Subscriber wishes to sell the HOUSE, and land attached to it, now occupied by him, and situated near Gardiner village. The house is com-modious, compietely finished, and, in good repair; the out-houses are convenient, and the Barn is large

The land, of which there are nearly twelve acres, is under good cultivation and completely fenced. The house is but about half a mile distant from the stone Chunch, and centre of the village, and commands a beautiful and extensive prospect, embra-cing the village, Kennebec river, &c. Much might be said of the advantages of the situation, but the proprietor prefers that any person desirous of pur-chasing a pleasant establishment, would examine and judge for himself.

The property will be sold at a great bargain, and

and judge for himself.

The property will be sold at a great bargain, and a credit of ten or twenty years will be given if required.

JAMES BOWMAN. Gardiner September 6, 1827.

FOR NEW-ORLEANS. THE substantial SCHOONER FORESTER, will sail about the 20th of Schember. For freight or passage, apply to E. G. BYRAM & Co. Gardiner, September 7.

GARDINER LYCEUM.

THE next term of the Gardiner Lyceum, will commence ou Wednesday the fifth day of September next. By regulations re-cently adopted students will be admitted who have attained to 12 years, and who are well-grounded in the first rules of arithmetic, and in English grammar. The 3d class will study in the presence of a tutor for the first year and till they are able to enter the second class after a strict examination.

Fees of tuition 3d class \$5 per term-\$15

per annum. do 2d & 1st class \$8 per term \$24 per ann. Board and washing \$1 33 per week. Room 25 do Whole expence 3d class \$82 96 1st & 2d class \$91 96

Gardiner, August 20, 1827

CORDAGE.

THE Subscriber having purchased the extensive CORDAGE FACTORY, on North Hampton Street, Boston, lately occupied by the Boston Cordage Manufacturing Company, has appointed Mr. Henry Lewis Agent and Superintendant, who is now ready to furnish Gangs of Higging from the first quality of clean Hemp, and equal in Manufacture to any made in the United States at the shortest patice and on the must favorable terms. notice and on the most favorable terms

Apply to HENRY LEWIS, No. 31, India(corn-r of Custom-House) Street Boston.

Boston, August 1, 1827.

THE CUMBERLAND AND OXFORD

CANAL LOTTERY. 16th CLASS, WILL BE DRAWN, IN PORTLAND TOMORROW.

Persons wishing to obtain either of the prizes presented in the scheme below, may do well to call at

P. SHELDON'S FTRULY FORTUNATE OF

LOTTERY-OFFICE, GARDINER.

SCHEME. 200 16 50 20 10 4 120 1200 Whole Tickets 4 dollars---Quarters 1 dollar Gardiner, July 13.

Flour & Coffee.

THE Subsriber has just received for sale 75 bbls.new flour, of the first quality-also a few bags prime Portorico Coffee.

GEORGE COOK.

FOR SALE

T the Gardiner Bookstore, two Sermons recently delivered in Bowdoinham, by Rev. SYLVANUS COBE. Price 10 cents.

WANTED.

AT this Office, an active, intelligent LAD from 14 to 16 years of age, as an apprentice to the PRINTING BUSINESS.

POETRY.

ON THE DEATH OF A DAUGHTER. Tis n'er ... in that long sigh she past---The enfranchised spirit soars at last !--And now I gaze with tearless eye On what to view was agony; That panting heart is tranquil now, An heavenly cann that ruffled brow, And those pale lips which feebly strove To force one parting smile of love, Retain it vet -- soft, placid, mild As when it graced my living child ! Oh! I have watched with fondest care To see my opening flow'ret blow, And felt the foy which parents share, The joy which parents only know. And I have set the long, long night, And mark'd that tender flower decay; Not torn abruptly from the sight, But slowly, midly waste away !

The spoiler came, yet paused -- as though So sweet a victim check'd his aim; Half gave, and half withheld the blow, As forc'd to strike, yet loth to harm,

But the sad conflict's past---'tis o'er, That gentle bosom throbs no more ! The spirit's freed---though vealms of light Faith's eagle glance pursues her flight To other worlds, to happier skies; Hope dries the tears which sorrow weeneth. No mortal sound the voice which cries, " The damsel is not dead, but sleepeth !"

THE HUMBLE ROOF. Blest be the spot where cheerful guests retire, To pause from toil and trim their evening fire ; Blest that abode, where want and pain repair, And every stranger finds a ready chair; Biest be those feasts with simple plenty crown'd. Where all the ruddy family around Laugh at the jests, or pranks that never fail, Or sigh with pity at some mouroful tale; Or press the bashful stranger to his food, And learn the luxury of doing good.

MISCELLANEOUS

[From the U. S. Gazette.] NEW-ENGLAND WARS. Continued from p. 140.

Philip rose slowly from his seat, and walked towards the front of his wigwam or tent. The whole eastern front was open, and faced upon the expanse of what is now called Plymouth bay.

For a moment the Chief appeared intent on watching some objects that were moving slowly before him, but turning suddenly, he beckoned to his Chiefs to be seated near him.

White man' said Philip. Joscelyne approached, and followed with his eye the direction of Philip's hand It was, and perhaps is now, a goodly sight to look eastward from Monks Hill, at or near sun-The delightful expanse of the bay lay before the view, quiet and placid as the breast of innocence. The mists, which night engenders, had rolled off before the influence of an August sun, and a gentle breeze. The fair islands, which then decorated the waters of Plymouth bay, dotted its surface with an inimitable green. Brown's island, White islands, and a vast number of eminences, now unknown, peered above the wave, and gave a beauty and richness to the scene, that the eye, fond of nature, would delight to rest up-

We sometimes mourn the change of manners, and wish that the productions of art, which afford us happiness, were as lasting as those of nature. Alas, all that gives delight on earth is fading and evanescent, those very islands, which imparted such beauty to the scene, have passed away. The winds and rains beat vehemently against them, and they have fallen. The lofty height of Monument, the oppowhat is now Duxborough. -Saquish and the Gurnet are only left, if we except the lingering and consumptive Beach, which, like a faithless guard, seems just retiring from its place of duty, leaving the capital of the old colony exposed to the buffets of the angry billows.

'Do you mark the bay?' said Philip. On that island, the red men held their councils-there, to the right did Massasoit keep its fasts of peace. Every island is sacred to the Indian for some fast, some sacrifice, or some enjoyment. All these broad shores, fertile in their abundant productions, to the right, beyond a white man's gaze, even to the extremity of that Cape, whose blue point looms in the casterly wind; to the left as far as Piscataqua, and back to the country of the Mohawks. All this fair territory and its teeming coasts, did the great spirit, whom you call God, give to the red men, and bade them be brothers. On this soil have we lived, since the sun first rose from the great waters. Here have we married our wives Here taught our sons, their father's arts, and seen them share their father's toils .-No disease wore down their bodies. No white man's poison enervated their minds. Our youth gloried in their strength. The

your great Sachem James that we should ip has a hand to grasp it, until the English came, no Indian forsook his Chief.

You have seized our fairest territories, destroyed our fisheries; you have, by bribes lured our weak, you have sheltered our offenders. You have weakened and vitiated our warriors by rum. You have driven us from our mountains, our fields, our islands and our shores, to become denizens of swamps and caves. You have hunted us like otters and bears: driving us from our air and our sun; and then you ask why we war? Who gave you our coasts, or by what right do you hold our possessions?

But you charge us, (said the Chief lowering his voice, which had attained a frightful pitch,) with burning your fields. Look at Mount Hope. There's not a wigwarm on my fair hill, where I may trust women and children; and there is not an ear of corn, even now in the midst of summer, -not one blade ripens in all my fields -and are we in fault? We built our houses on the southern slope. We planted our corn in its season and the sun beamed bright, and the wind blew fair upon it; but the foot of the English has been on the land of the Pauconoket, and all is desolate-and you ask 'why we war?'.

What vittue have you in regarding the treaties, which you have made with us? selves in order to gratify our enemies .-The child, even of a white man, would laugh at such a semblance of justice, and the benefit of one party, at the expense, and in the absence of the reason of the

You say you have sent us religious teachers, that we may learn your God .-The Indian despises the religion of tio man; nor does he treat the God even of a Mohawk, with irreverence. It may be, that the Englishman's God is greater than ours; for, you, who worship him, have weakened and wasted us. It may be that he is the same, and that ye abuse his will.

White man, you tell me, that had we submitted to you, we should have shared the smiles of your God. The great spirit, when he formed these hills and plains, gave them to the Indians for fields and hunting ground; and when we had gathered our harvest, he breathed over us his southern breath, and gave us a new summer for the chase. But your coming has changed it all. Who sees now the Indian's summer?-'tis cold and freezing as the white man's welcome. And what have your missionaries done? They have led the Indian from his squaw and children They have made him pray and drink .-They have taught him to betray his own chief into the hands of the white man, and become the murdefer of those, who drew their life from him. The influence of your missionaries has destroyed our tribes, and sunk the Indian warrior to the slave of the Englishman. Yes, you have taken from the red men the fear of their own Gods, and taught them only a distrust of yours. Instead of the men who strung their sinews at the gush of the mountain stream, you see our youth destroyed by the drafts of your empoisoned bottles. The huntsmen of Narrhagansett chased the deer, when eighty winters had scarcely chilled their blood. Now the Indian warrior, at thirty, halts as in the pursuit of the otter. And you ask us why we war?

You charge us with cruelty to our capny, need not be told that there is not a tree within your garrison but has borne an Indian. Every point, upon the palisadoes of your forts, has been capped with a red man's head, You have tortured our warriors. You have starved, burnt, murdered them in every form. And you ask us why we war?

But to the object of this present mission-your garrison has been destroyed. your Sabbath violated, and your children killed or made captives. White man, you have made us what we are. Your leader, Church, has hunted us from our last retreat, and we have fled hither for safety and revenge. His fire has destroyed our habitation. His sword has widowed us, and made us childless. And you ask us why we war?

But you say-(and your feelings would have otherways betrayed it) that our attack has made you childless.

Hear me, Englishman. The Sachem of Pauconoket scorns a complaint. But the heart of an Indian may teel, though his eye must not be moistened.

Two moons since, I sat in my dwelling. A wife and a son made me feel that I clung to life for a noble purpose. I taught my boy the deeds of his fathers, and bade hoary head was reverenced for wisdom and him be like them. I saw his hand grasp experience; and the Sachem was honored the bow of Massasoit, and the blood mount because the great spirit, who conferred on to his boyish cheek, as his strength failed him rank, gave him strength of mind and to bend it. The eye of the mother glisbody to support it. Such were the Narra- tened at his young ambition, and I felt gansetts, the Pequods, Nashaway, and Co- that I was a chiet, a husband and father. ninicuts, which though different tribes, all Four days since, Church, and your men met round one council fire, all hunted in of Plymouth, set upon my habitation, slayone forest, and all adored the same great ed hundreds of my unarmed men, killed my son and murdered my wife, even in the What are we now? You English have trying moments of a mother's pains. 1. What are we now? You English have trying moments of a mother's pains. I this Press for themselves, before they procome among us; and, like the curse of the escaped with this little band. My councille one elsewhere. Presses made at short great spirit for some unrepented crime, try depopulated, a Sachem without wardiscord and war among us. You gave our obey him; widowed—widowed and child-Sachems the liquid fire from your bottles; less! And you ask me why I war? Go, and, when you had burned their brains, white man, to your council fire-tell your you forced them to treaties, which, sober, chief, tell Winslow, that he has dug up they would never ratify—and being dead, the hatchet from beneath the tree of peace, their sons could never fulfil. And what is and it shall not be buried again while Phil-

obey him? If he is good, why have his be driven from our borders, or the Pauwarriors left him? Until the white man conokets be swept away, like you wreath of mist, that is rolling from the bosom of the lakes.'

[TO BE CONTINUED.]

CHARITY REVERSED.

The following circumstances is related by Mr. Noah to have taken place in New-York. It is introduced by him into an article on the subject of "good society," to illustrate the false light in which many individuals are held, who are really deserving the contempt or scorn of society.—Maine Baptist Herald.

Pride supported by excessive wealth acquired rapidly in the game of chances is apt to beget a heartlessness and contempt for the more delicate feelings of our nature. We quote a fact in corroboration.

One of the most distinguished of good society in this city, was once a very poor man; quite a common occurrence. Dining in early life in company with several liberal clever fellows, he said very emphatically, "If I could command twelve hundred dollars, I feel confident that I could go into a line of business, which would lead to a fertune." "And what security could you give for the repayment of that loan?" "The word of a man of honor." "You shall have it." With twelve hundred dollars the adventurer commenced a profitable business, and repaid the loan. The generous friend, however, by a rout-You formed them at your pleasure, to suit your desire. You possess yourself of our fairest lands by them. You cheat our Sahe said to him in his own words, " If I had chems with articles, which they cannot read, and bind us by them to destroy our-what I have lost."—"What security can you give?" "The word of a man of hon-"No money can be raised on that security," said the ungrateful and wealthy sneer at a compact, which was made for cit-so stepping into his carriage, drawn by spotted poneys, he rode off; leaving his early friend and patron in utter despair. Yet this personage is one of our leaders of "good society." Not only are the generous impulses of nature thwarted by such expressive pride, but our hearts likewise become callous even to the obligations of filial duty. There is a lady who throws a charm around "good society" in this city, who has never seen her grandfather, though he lives in the same town with her; but he ing to make proposals to examine for themis poor though very respectable; he has selves. not the entre into this "good society." would shock the delicacy and shatter the nerves of this female exquisite, should any of her dashing friends enter her drawing room, and raising their eyeglass towards an old man cleanly but coarsely clad sitting in humble retirement in a corner, be told to their great surprise and disgust, that it was her grandfather.

LATIN AND LABOR.

The following anecdote was related by the late John Adams, even to the last days of his life, with all that good humour which was so characteristic of him, and it is presumed has not yet passed away from the minds of many who have heard it from his own lips; a few only of his strong expressions are remembered.

"When I was a boy, I had to study the Latin grammar, but it was dull and I hated it. My father was anxious to send me to college, and therefore I studied the grammar till I could bear it no longer; and going to my father, I told him I did not like study and asked for some other employment. It was opposing his wishes, and he was quick in his answer. "Well, John." said he, "if Latin grammar does not suit you, you may try ditching, perhaps that will;-my meadow yonder needs a ditch and you may put by Latin and try that."

"This seemed a delightful change, and to the meadow I went. But I soon found tives. You who are counsellor of a colo-ditching harder than Latin, and the first forengon was the longest I ever experienced. That day I ate the bread of labour and glad was I when night came on. That night I made some comparison between Latin grammar and ditching, but said not a word about it .- I dug next afternoon, and wanted to return to Latin at dinner, but it was humiliating, and I could not do At night toil conquered pride, and I told my father, one of the severest trials of my life, that if he chose, I would go back to Latin grammar. He was glad of it; and if I have since gained any distinction, it has been owing to the two days labor in the abominable ditch."

Salem Gazette.

RUSTICITY.

A certain lord walking with a gentleman near the country village, saw a poor boy dragging a ealf home with both his hands; "You shall see," says my lord, laughing,
"I'll make the boy lose his calf," supposing the boy would have pulled off his hat to him; but being disappointed, "Sirrah!" says he, "don't you see me, and do you keep your hat on?" "An't please your worship to hold my calf," replied the boy, "I'll put it off, but at present you see, I have my hands full."

NEW BRICK PRESS.

HE Subscriber offers to the public his newly invented Press for the pressing of bricks which will be warranted to purchasers for a sufficient time to prove its utility. One of these presses is now in operation in his yard, at Gardiner village, which may be sten at any time, as it is in constant operapurchase, will do well to call and examine notice, and delivered at any places on the seaas it is or may be warranted to the purchaser there is no particular need of a farther description of it here. Price \$100 cash, if war-

DAVID FLAGG, JR.

PROPOSALS FOR PUBLISHING AT PHILADELPHIA, A NEW MERIES OF

PLAIN TRUTH!

Hear this, O ye that swallow up the needy, and muke the poor of the land to fail." -- BIBLE. PROSPECTUS.

PROSPECTUS.

THE editors and publishers, believing the variebeen, entered into in our country, to be fraught with evils of the first magnitude; that national prelichers, and national societies, are both unscriptural and anti-American; insomuch as they endanger our rights and privileges as a free people, and enable artful, ambitious, and designing men, to lay the foundation for the establishment of a national inquisition—are induced to resume the finblication of Plain Truth.

We make no pledges, knowing how little they would be valued; and will only say, that while we have strength to wield a pen, we shall exert every never in defence of our tree institutions.

The puting hypocrites, who, under the garb of sanctity, have clothed their backs, and filled their pockets, with the hafd earnings of industrious povpockets, with the hafd earnings of industrious poverty, will be exposed in all their naked deformity. The lone widow and orphan will be rescued from the harpy claws of fanatics, who would fain devour them. And while on the one hand, we shall zealously defend pure and undefited religion, we shall spare no pains to unmask and expose that craftisst of all crafts, for priest-craft. The columns of Plain Truth will be open to all-influenced by hone. All sectarion controversies will be carefully avoided. We shall devote our whole souls to the purpose of exposing the "pious frauds" and corruptions, of every sect and denomination. "The truth the whole truth, and nothing but the truth." truth, the whole truth, and nothing but the truth."
THE PUBLISHERS.

CONDITIONS. CONDITIONS.

PLAIN TRUTH will be published every other Satdray in the city of Philadelphia, on a royal oc. avo sheet, and will be afforded to Subscribers at One Dollar, only, if paid in advance, All communications must be addressed "Editors Plain Truth," Sc. Postage paid. Subscription papers to be returned on, or before, the 1st December next. Post Masters will please forward the masters and Printers generally Philadelphia, 7 Mo. 1827.

LOVEJOY'S NARROWS.

EALED PROPOSALS will be received SEALED PROPOSALS will be received by the Agent for the Engineer depart-ment until the 20th of September next, for removing the half-tide rock with all its parts and fragments (at Lovejoy's Narrows is the Kennebec River,) to the depth of ten feet below low water at the lowest course of tides.

The agent not being able to ascertain to is satisfaction the size of the rock, cannot state definitely the quantity to be removed, (which is variously estimated at from 300 to 500 tons,) and therefore requests those wish-

PETER GRANT, AGENT. Gardiner, August 31, 1827.

NEW ARRANGEMENT.

STEAM BOAT LINE

From Boston to Portland, Bath and Eastport. EASTERN ROUTE.

THE LEGISLATOR leaves Boston on Tuesday at 5 a.m. and arrives at Portland same day, evening, proceeds on to Bath, where she arrives on

The Patent leaves Portland on Tuesday at 9 p. m. will touch at Owl's-Head and Belfast, and arrive at Castine Wednesday afternoon.

The Patent leaves Castine on Wednesday, 6 p. m. will touch at Cranberry Islands and Lubec and arrive at Eastport on Thursday afternoon. WESTERN BOUTE.

The PATENT leaves Eastport on Friday, at 2 pm. wilf touch at Lobec, and Cranberry Islands, and arrive at Castine Saturday noon.

The PATENT leaves Castine Saturday, 4 p.m. will touch at Belfast, Owl's-Head and Boothbay, and arrive at Bath on Sunday morning, will leave Bath Sanday forenoon; and arrive at Portland, same day evening.

ay evening.
The Legislaton leaves Portland on Sunday; 2t p. m. and arrives at Boston Monday forenoon.

IN ADDITION TO THE ABOVE. The Legislaton will leave Bath on Thursday at 11 a.m. and arrives at Portland same day evening, and leaves Portland 9 p. m. and arrive at Boston, on Friday forenoon, leaves Boston Saturday, at 5 a.m. and arrives at Portland same day evening.

A line of Steam Boats runs from Bath to Bardioer, Hallowell and Augusta, on the Kennebec river, also from Eastport to Robbinston and Calais, on the St. Croix river.—Likewise from Eastport, to St. Johns and Frederickton, N. B. in connexion with the above line.

OF For Passage or Freight please apply to CHS. BROWN, General Agent, head of Titeston's-wharf, or at Andrew J. Allen's Stationary Store, No. 72,

From Boston to Portland, " to Bath,
" Portland to "
" to Owl's Head,
" to Belfast,
" to Lubec and Eastport,
" Castine to " "Castine to
Lubec and Eastport to Bath,
Castine to Bath,
Belfast to
Owl's Head to Bath,

E. H. LOMBARD. AGENT TO THE

Boston, May 25.

PROTECTION INSURANCE COMPANY.

MARINE RISKS, POREIGN and Coastwise. Rates of premium as low as in Boston or elsewhere. Polices is ned without delay, upon application to said Agent at Hallowell.

BOOKS, STATIONARY. AND PAPER HANGINGS.

P. SHELDON, AT THE GARDINER BOOKSTORE.

AT THE GARDINER BOOKSTORE,

A COMPLETE assortment of SCHOOL and CLASSICAL BOOKS, wholesale and retail, at the lowest prices. Also, writing, letter, and wrapping Paper, at the manufacturers' prices; and a complete assortment of ROOM PAPERS, from 20 cents, to 150 cents per roll. A great variety of Rodgers', and other fine Cutlery. Quills, by the M. very cheap. SLATES per dozen, do. Combs. Mathematical Instruments, Scales, &c. &c. comprising as complete an assortment of articles as can be found in any similar establishment, and at the lowest prices. lowest prices.
Gardiner, January 5.

Scott's Napoleon

THE life of NAPOLEON BUONA-PARTE, by Walter Scott, 3 vols. 8vo. Just published and for sale by P. SHELDON.

Gardiner, August 31.

OF BLANKS-for sale at this office.

Good Articles FOR FAMILY USE.

JUST RECEIVED BY M. BURNS.

A Quantity of

GOOD GENNESSEE FLOUR GOOD WESTERN CHEESE -LIKEWISE-

VINEGAR OF EXCELLENT QUALITY.

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Genuine LEMON STRUP and BRANDY A COMPLETE ASSORTMENT OF

essences, In Vials, of from 1 to 4 oz. SALT PORK, BEEF

AND PISH, Of good quality, constantly for sale.

M. B. Has also just received, a new nd complete assortment of W. I. GOODS AND

Groceries, ENGLISH & AMERICAN GOODS,

Hard Ware, &c.

CROCKERY

AND SO FORTH. Comprising the usual variety—all of which will be sold cheap for CASH.

Fresh HOPS for sale as a-

Gardiner, Angust 3.

New Store.

THE Subscriber has taken the Store recently or-L cupied by Mr. Harvey Gny on the corner nearly opposite the Stone Grist Mill, and offers for sale a good assortment of W. I. ENGLISH AND AMERICAN

GOODS AND GROCERIES.

Comprising as good an assortment of such articles as is usually found in similar stores, all of which will be sold on the most reasonable terms for cash, approved credit, wood, bark, and country produce generally.

CASH. At afair price will be paid for FLAXSEED.

WANTED by the subscriber, 500 cords of Hem-

The subscriber also intends to keep constantly for sale a complete assortment of Sole, Harness and upper leather. Morocco, Lining, and Binding skins, Wool, &c. &c. Gardiner, August 3,

ÆTNA INSURANCE COMPANY

J. D. BOBINSON. A GENT for the &TNA INSURANCE COM-

HOUSES, STORES, MILLS, FACTORIES, BARNS, and their contents, against loss or damage by

FIRE.

The rater of premium are as low as those of my other similar institution, and the adjusting and pay-ment of LOSSES, as prompt and liberal. For terms of Insurance, application may be made to the above Agent, who is authorized to issue pulcies to applicants without delay. Gardiner, May 25, 1827.

THE PROTECTION INSURANCE COMPANY,

O F HARTFORD, Connecticut, offers to in-sure Houses, Stores, Mills, Factories, Barts, and the contents of each, together with every other similar species of property AGAINST LOSS OR

DAMAGE BY FIRE.

The rates of premium offered, are as low as those of any other similar institution, and every man had now an opportunity, for a trifling sum, to protect himself against the ravages of this destructive element, which often in a single hour sweeps away the The course the office pursue in transacting their

The course the office pursue in transacting their business, and in the adjusting and payment of losses is prompt and liberal. For the terms of insurance application may be made to the Agent, who is authorized to issue policies to applicants without delay GEO. EVANS, Agent. Gardiner, Jan. 5, 1827.

HOUSE AND LAND FOR SAILE.

To be sold a convenient Dwelling House, situation ed on the north side of the Cobbossee Stream, in Gardiner, two stories high, with the land adjoining, being about one acre; recently occupied by Capt. John O. Craig. The situation is eligible.—Terms liberal.—Price low. Apply to JOSEPH-SOUTHWICK, Vassalborough, or GEO. EVANS Gardiner.

Wool.

OBINSON & PAGE will pay Cash for WOOL.

Hallowell, August 31, 1827.

WANTED, BY J. D. ROBINSON, a quantity of WOOL, for which cash will be paid.

August 31 LOOKING GLASSES

GILT AND MAHOGANY MED LOOKING GLASSES ELEGANT and CHEAP, for sale by J. May 25

OLIVER'S CONVEYANCER.

JUST PUBLISHED, PRACTICAL CONVEYANCING. A SELECTION of FORMS of General Utility with notes interspersed. Secondedition. By B. L. QLIVER, Jr. June 8, 1827.

An Apprentice wanted at this office.